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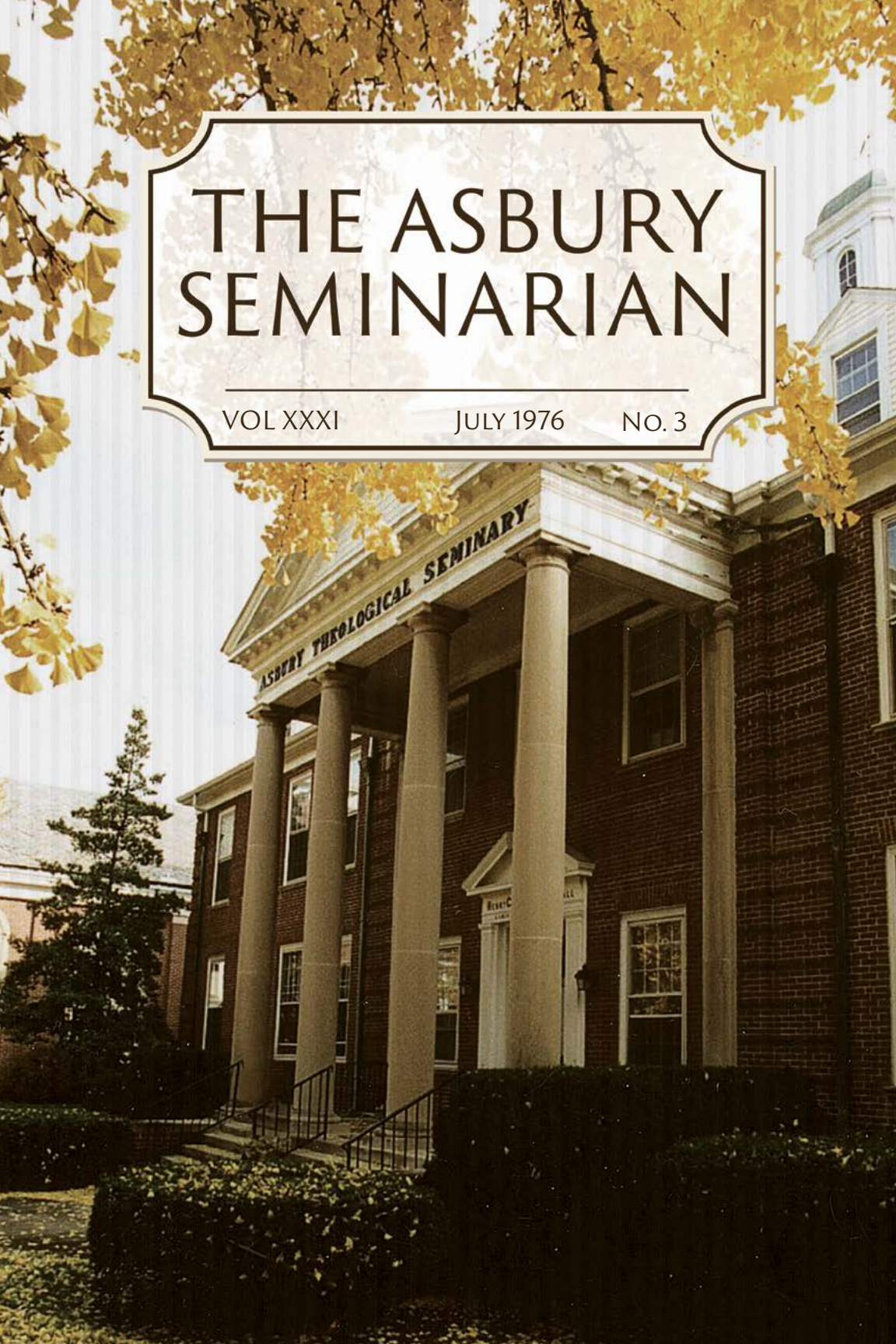

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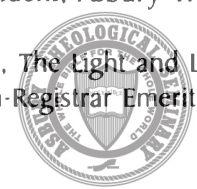

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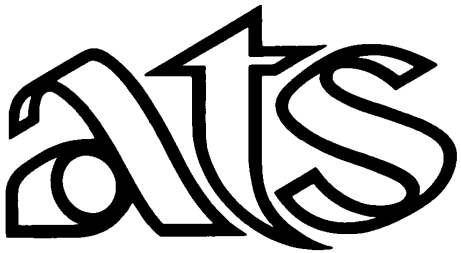
The Wesleyan Message in the Life and Thought of Today



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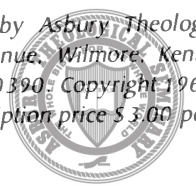

IN THIS ISSUE

The purpose of this publication is to serve as an organ of Asbury Theological Seminary for the dissemination of material of interest and value primarily to its immediate constituency of alumni, students and friends, but also to a broader readership of churchmen, theologians, students and other interested persons.

Material published in this journal appears here because of its intrinsic value in the on-going discussion of theological issues. While this publication does not pretend to compete with those theological journals specializing in articles of technical scholarship, it affirms a commitment to rigorous standards of academic integrity and prophetic forthrightness.

GUEST EDITORIAL

Women's Liberation: Some Second Thoughts

by Anne W. Kuhn

The movement by which women seek to secure access to privileges equal with those enjoyed by men carries various labels. It is called The Women's Liberation Movement, The Feminist Movement, the Movement for Equal Rights for Women, and by less complimentary names as well. Discussion of the question of the proper definition of the rules, respectively, of men and women too frequently follows emotional lines, with excessive (immoderate) statements on both sides of the question. Underlying much of today's discussion are several issues, many of which involve questions of real substance.

Involved are, among others, these problems: first the question of Biblical authority, in reply to which there is given not only the general thrust of Scripture, but more specifically of relevant passages. These passages occur in the Gospels, and especially in the Pauline Epistles. There is, second, the "role approach" in which role relationships are analyzed in terms of 'natural law,' of social usage, and (by Christians) in terms of the structures of creation. A third approach is that made in terms of social studies, in which the insights of anthropology, history, and forms of culture are brought to bear upon the question. A fourth consideration is that raised by reference to the logic of developing insights within today's sociology, with special concern for equal pay for equal work, equal access to the means and avenues of social and economic mobility, and an understanding of roles arranged, not hierarchically, but in terms of parallelism.

It is not within the province of this editorial to attempt a detailed discussion of the forms within which today's controversy occurs. Debate will, it seems clear, continue for a very long time, and the outcome

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will scarcely be decisive at either the theoretical or the practical levels. Rather, it is probable that insights will emerge which will find embodiment, slowly but surely, in socio-economic structures which accord to women increasingly equitable treatment. Many will be outraged by the very slowness of the process; others will recognize that in a sinful society, change toward all forms of justice occurs with what seems an intolerable gradualism. These latter will move into every opening which appears to be creative, seeking to conserve the gains which have been achieved and meanwhile pointing the way to new areas within which old inequities will be recognized and corrected.

In this area of controversy, as in most others, the issues are frequently neither unambiguous nor decisive. And if the rational evidence seems to be transparently clear, the issues at stake are so involved with both human sentiments and social institutions that any 'settlement' would leave many persons unconvinced and many social structures untouched. How, then, should women of Christian persuasion and commitment respond to the challenge of movements for the securing of across-the-board equality for women with men?

A counsel of Christian prudence would be to concentrate efforts upon those areas or at those points in which the issues are most evidently clear. Equal pay for equal work, equal access to all forms of education, equal opportunity for upward mobility in occupations and professions including managerial positions, and equal treatment before the law. In this connection, it needs to be noted that movements for equality operate most convincingly within given geographical and cultural areas, that is, within a context in which standards of remuneration and of living-levels are fairly uniform, and where usages with respect to employment are homogeneous.

This last was pointed up vividly at the recent conference dealing with the subject at Mexico City. Women from families whose total income would be below $275.00 per year, and whose days were spent largely in carrying water from the village well and in trying to scrape up enough food to feed their families do have, by any standards, a desperately impoverished existence. These women find it difficult to understand the demand for equality of remuneration by women whose *monthly* income, after taxes, was twice that figure. On all hands, it is well to recognize the problems posed by the gross inequities of income and opportunities within societies in the developing world when seen alongside the problems posed in a generally affluent society.

Again, it seems advisable for the Christian woman to recognize that a

difference of role does not of necessity imply a set of rigidly hierarchical structures, with necessary implications of inferiority and subservience. It can scarcely be denied that at some times in life women are in greater need for care and protection (even in our form of society) than are men. It is possible that such gestures or courtesy as the man holding the door open for his companion, or seating his wife at the table, are symbols of something which is needed by the psyches of both parties.

There looms also the question of women's right to have control over their own bodies. Certainly no person with Christian sensitivities would deny that the right to privacy over one's person belongs to a right understanding of personhood. At the same time, the relationship of marriage modifies this right in the case of both partners. The question, so far as women are concerned, seems to resolve itself to this: at what point does a woman yield this right to the exercise of marital intimacy? Those who place this yielding at the point of pregnancy may be forgetting that there is a strongly provisional giving up as she consents to conjugal intimacy. The implications of this for the question of abortion are clear.

Perhaps enough has been said to suggest that the question of Women's Liberation is a deeply involved one. Its issues do not yield to surface, off-the-cuff solutions. Here, as elsewhere, the Christian solution demands fearless and searching application of Biblical insight, plus the best and most disciplined use of the wisdom which belongs to us as persons.

Evangelicals and Feminism

by Amy L. Newman

As a woman with high ambitions and a diversity of interests that do not necessarily include marriage and motherhood, the writer has become quite sensitive to many of the issues being raised by the Women's Movement. At the same time, she has also become aware of a general opposition to the Movement in many evangelical circles which is both disturbing and disappointing. It is the view of this opposition that there is presented here a defense of feminism by examination of some of the areas of theological concern which often cause evangelicals hesitation as they evaluate the Women's Liberation Movement.

The approach of the writer is that of examining the theological implications of feminism. There are three main areas in which the theological implications of the Women's Movement have been brought into question. First, it seems that many evangelicals are convinced that the liberation and equality of women is not possible as long as an orthodox view of Scripture is maintained. Second, there appears to be a widespread conviction that women are trying to distort the understanding of God that is essential to the Christian tradition by making an issue of the language we use when speaking of God. Finally, there is a concern that male and female roles are being confused, a direct affront to "God's natural order."

Feminism and the Bible

It is not clear that to be a feminist one must disregard or distort the message of Scripture. The place I choose to begin in order to support such an opinion is with the actions and words of Jesus Christ. Both Old and New Testament are most reliably interpreted in the light of Christ's life, and one can find no evidence that Jesus regarded women as inferior to men. On the contrary, He frequently ignored established laws and customs which were oppressive to women.

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Christ conversed with women in public, women were commissioned to bear witness of His resurrection to the disciples. He even encouraged Mary when she preferred to develop her intellectual capabilities at His feet rather than help Martha in the kitchen. Of even greater significance is the fact that Christ did not hesitate to relate a parable in which the image of God is presented as female (the parable of the woman who sought the lost coin).

It seems clear that Jesus Christ had no qualms about promoting the equality and dignity of women, even from within a society which was more oppressive than ours.

Turning to Scripture as a whole, the most frequent problem (on both sides) seems to be the tendency to isolate certain texts and ignore others. There are abundant indications in Scripture that equality is perfectly acceptable in God's sight, and that a loving and reciprocal relationship between the sexes is encouraged. I would highly recommend two books for those who would like to pursue a more extensive view of Scripture in relation to women: *All We're Meant to Be* by Letha Scanzoni and Nancy Hardesty (Waco: Word Books, 1974) and *Man as Male and Female* by Paul Jewett (Grand Rapids: Eerdmans, 1975).

A final point which needs to be made here is the need for caution in distinguishing between eternal principles and those which belong to a certain period in time. Competent scholarship has never been content to lump all of Scripture together as universal truth, making each verse, regardless of context, a theological imperative. It might be well if we could all lay down our faith in tradition long enough to realize, as Virginia Mollenkott has eloquently stated elsewhere, that while Truth is indeed absolute, our human perception of absolute truth is always relative and we had therefore better remain open to the possibilities of new insights.

Language About God

Another aspect of the developing feminist theology which seems to strike fear in the heart of conservatives is the problem of language about God. To some this appears to be a direct assault upon God Himself, a brazen attempt to distort the character of God as we know it. If this fear were proven to be well-founded, there would certainly be reason for concern. However, one must inquire as to whether much of the criticism directed at our cultural conceptions of God is not worthy of consideration.

Dr. Catherine Gunsalus Gonzalez spoke to this issue at the Inter-

seminary Women's Conference in Pittsburgh in March, 1975. Dr. Gonzalez clearly pointed out some of the resulting problems when all-male language is used in reference to God. One of the most obvious of these problems is that it becomes very easy to read our social patterns into our thought about God – what our particular culture says about masculinity. As a result, we may find ourselves limiting God to cultural stereotypes. The answer, of course, is not to use all-female language, either. Perhaps a simple awareness that the problem exists is sufficient at this time, an awareness that will allow one to expand his or her understanding somewhat of the nature of God's Being.

Here, too, Scripture sets a precedent. Not only did Christ use female imagery in reference to God, but we find such imagery in the Old Testament as well. For example, in Isaiah 66:13 God promises His people that "As one whom his mother comforts, so I will comfort you." What a shame if we cling to a lopsided image of God because of our own defensiveness.

When women question the language we use when speaking of God, they are not thereby questioning God's character, but rather society's characterization of God. I doubt that God is so insecure about His masculinity that He needs us to defend it for Him. It was Karl Barth who once commented on the arrogance that causes us to begin with the human in our searching for God, reading into God's character that which originates with us.

Male-Female Roles and "God's Natural Order"

Many opponents of the Women's Movement fear that the distinctiveness of our masculinity and femininity is being downgraded, and that the order which God instituted in regard to the sexes is being ignored. There are two arguments which cast doubt upon the necessity for such anxiety.

First of all, concerning male-female roles, it seems clear that most people do not seem to realize how many of the attributes which we commonly term 'feminine' and 'masculine' have more to do with culture and tradition than with the human condition of being either male or female. I see this as an area in which a tremendous amount of work needs to be done in order to determine those basic qualities, other than biological (or because of the biological), that make a woman different from a man. (I'm afraid it's not that we smell good, have smooth legs, wear dresses, and can cook.)

From normal, natural differences between the sexes there have

evolved elaborated social rituals and roles that are often oppressive to both men and women. I am convinced that if we can strip away an appreciable amount of the cultural garb that is used to distinguish men from women, there will emerge relationships which are much more comfortable and complementary. For example, perhaps women can learn to appreciate men who are sensitive and emotional, and will no longer risk the respect of their male peers by being rational and intelligent.

In regard to the existence of a "natural order," one may observe that there was indeed a dominant-submissive relationship between man and woman which followed the onset of sin. This was one of the scars which sin inflicted upon the human race. But of what value, one may ask, is the grace that comes through Christ, if we accept it in theory only and do not allow ourselves to live as though this "new beginning" were a reality. The oft-quoted passage in Galatians which informs us that in Christ there is neither male nor female seems to be a good starting point from which one may develop a theology of freedom from the bonds of sin. May we never insult the redemption which God has so graciously provided by living as though we were not aware of the implications this redemption has for all our relationships, particularly the relationship between man and woman.

Thus, the woman or man who chooses to identify himself or herself with certain aspects of the feminist movement will find that such a position can be supported from a thoroughly evangelical position. One's theological heritage need not be abandoned, in fact it may even be affirmed, by those who undertake a careful re-evaluation of their identity as male or female. We need not fear the new direction which our theological development is taking as long as we maintain our confidence in the Lordship of Christ over every aspect of our existence.

Conclusion

Theology cannot be separated from the experience of the individual, particularly the individual's encounter with God. This personal element is the root of all theologizing, and makes the difference between dry theory and a life expressive of significant relationships with both God and other persons.

The theology that has evolved from the Women's Movement is likewise an expression of the common experience of a group of women, many from within the Christian tradition. Women have begun to discover themselves, and as they do, their new awareness takes many forms.

It is not surprising that frustration and even anger have surfaced as the account of history's pitiful treatment of women is understood.

The result is that women often find themselves in a difficult situation. The writer continues to see people alienated by the more radical women, while at the same time, 'nice' women continue to get stepped on. One of the problems facing Christian women is finding acceptable ways of getting themselves heard and respected. My own hope is that men will begin to be as sensitive and caring as they are capable of being and that women will be more tolerant of the slow learners.

What do women want? We merely want to be ourselves, not a product manufactured by society, an idealized woman that doesn't really exist. What a relief it would be to step down from the pedestal and be real people. The time is past, in fact, when women can be content to remain on a pedestal. That's like saying to a Black slave, *circa* 1850, "What are you complaining about? You get free room and board, don't you?" Women don't care about the free room and board any more.

It is here that the writer finds much common ground with other women in the Christian tradition who identify themselves as feminists. We just want to remind our churches and our society that women, not just men, are made in God's image. This simple observation is really the basis for any attempt to establish one's dignity as a person. We must set about the task of affirming the goodness of all of God's creation, particularly in the light of the reconciliation with God that is ours through Christ. Speaking personally, my own restoration is still taking place, and the fact that I am a woman should not hinder it.

A LOOK AT 1 TIMOTHY 2:12

What Does Authority Have to Do with a Woman Minister?

by Sharon Ann Rhonemus

We are living in an age where the *Fascinating Woman* competes with the *Female Eunuch;* the aura of the *Total Woman* challenges the *Feminine Mystic* for the right to guide women in discovering their true roles in society. Erupting from the eye of this whirlpool of controversy of roles is a species of woman who feels the call to full-time ministry in a pastorate or another area, where until now, God has seemed to limit His calling to men. She is caught and pulled in both directions. Does she submit to the powers which are now over her (i.e. masculine hierarchy of her church) and satisfy her need by teaching a weekly Sunday school class, or does she establish herself as a responsible, caring leader and strive to attain to her own calling from God?

The writings of the apostle Paul serve only to intensify her struggle. On the one hand she sees how he respects Priscilla as well as her husband, Aquila, as a teacher of the full Gospel of Christ to the young, eloquent Alexandrian preacher, Apollos (Acts 18:24-26; cf. Rom. 16:3, 1 Cor. 16:19, etc.); on the other hand she reads his saying in I Timothy 2:12: "I permit no woman to teach . . . men . . . ." In action she sees Paul sending official documents of introduction for his Christian helper, Phoebe, whose leadership in her local congregation is portrayed by his use of the same word, *diakonos*, translated as "deacon" and "minister" in 18 of 23 appearances in the KJV. In his letter to Timothy, Paul writes, "I permit no woman . . . to have authority over men; she is to keep silent" (I Tim. 2:12).

We umbrella Paul's theology concerning the place of woman in the Christian church under Galatians 3:28:

> There is neither Jew nor Greek, there is neither slave nor free,

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> there is neither male nor female; for you are all one in Christ Jesus.

This is definitely his most mature statement on the subject of the Christian congregational life. But this question of authority and the woman pastor remains at the center of a called woman's struggle to fulfill her calling in a relatively new field. Growth is an outcome of struggle.

What can we do with I Timothy 2:11-15? Some scholars discount it as a non-Pauline epistle.[1] If that were fact, which I believe the majority of evidence points against, the passage is still part of the canon and must be considered. The other option seems to be to look at this passage in its historical and Biblical context and see if there is an eternal principle to be found here. From this passage in I Timothy, what does Paul say about the authority of a woman in the church?

A Woman as a Person?

The question seems strange to us. We live in a time when woman is discovering that she does have a heritage and that indeed she is a human being of worth. The Christian woman in the time of Paul came from a more oppressive background.

In his commentary on the *Letters to Timothy, Titus, and Philemon,* William Barclay has made this observation about the Christian Woman:

> Christianity emancipated women. It liberated them from what was really a kind of slavery. But there were dangers. She who was liberated might misuse her new found freedom; the respectable world might be shocked by such emancipation; and so the Church had wisely to lay down its regulations. It was by wisely using freedom, and not be misusing it, that women came to hold the proud position in the Church which they hold today.[2]

Paul's concept of womanhood was influenced by his Jewish background. He grew up in a culture in which his mother could only go a limited distance inside the court for sacrifices. When he assumed an active role as a member in constituting the quorum for a synagogue, she could only watch the service from behind a screen and was offered only theoretical participation in the reading of the Torah. Otherwise, her presence was not counted.

The Jewish woman was regarded as inferior to man, based primarily on the rabbinic interpretation of the Genesis account of the Fall found in Genesis three. Paul refers to this same passage in his reasoning for not

permitting woman teachers in the church (I Tim. 2:9ff). To the Jew the woman stood on about the same level as the slave, having a similar type of religious obligation.

The woman was only given rights of equality with her husband through motherhood. W. O. E. Oesterly holds:

> Woman is thought of and spoken of almost wholly from the point of view of man. Marriage is for man's benefit, not the woman's; she is useful to him, she looks after the household, ministers to his comfort, bears children; all for the man; the woman is not considered; she can be divorced, but she cannot divorce her husband; he can have a couple of wives or more, and concubines if he can afford to keep them all; she may only have one husband.[3]

The role of the woman within the family structure of the Hebrew culture was at a somewhat higher level than this statement allows. Love and dedication between husband and wife was on a higher level than in the surrounding pagan cultures. Children were taught to respect both mother and father. The Hebrew concept of familial love touched the spiritual realm as well as the physical relationship.

As Paul wrote this letter to Timothy, he was well aware of the kind of situation in which Timothy found himself as he pastored the congregation in Ephesus. This area was predominantly Greek and its attitudes added still other dimensions to the woman's role in the new Christian church.

Woman in the Hellenistic culture was also regarded as inferior, having a little more status than a slave. She was guarded in her chamber and kept away from other men. Marriage was not taken as seriously in the Greek culture as it was among the Hebrews. In the various religious temples, it was not unusual to have women priestess-prostitutes. Here, although there was a lofty concept of woman in the spiritual sense and physical sense, the day-to-day expressions of this ideal of womanhood did not really exist.

Common among the Greek women also was the elaborate dress about which Paul warns in verses 9-10 in the second chapter of the first letter to Timothy. In order to preserve dignity of womanhood while cautiously allowing women to express their new found freedom, the apostle Paul set down some very structured guidelines while not proclaiming them to be eternal truths. It is our task to search for those truths which cross the time barriers between then and now.

A Woman in Authority?

As we observe the immediate context in which this verse is found and the words and their relationship within the verse, I believe there are new insights into this question of authority and woman's right to express it in her own way in the church for its building up as a solid, supportive community.

Paul is speaking throughout his first letter to Timothy, and especially in chapter two to decorum as it is found in worship. In the two other passages where Paul deals with the role of women within the community of the church (I Cor. 11:2ff; 14:33-36), rules are being set down for the worship service. As Paul says in I Corinthians 14:33a: "For God is not a God of confusion but of peace." Women are entreated to keep silence within the church in I Corinthians 14:34 and in I Timothy 2:12 in order to preserve the dignity and orderliness of the worship authority. Women were not used to having such active participation in the worship service, so Paul encouraged (actually commanded) them to learn in silence (I Tim. 2:12) so as not to add confusion to the corporate worship.

In I Timothy 2:12, Paul combines two functions which occur in the organization of the congregation and prohibits their participation to women. The Greek text reads, "διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός,"; that is, "I permit no woman to teach or to have authority over men . . . ." When explaining the gifts given by the Holy Spirit for the up-building of the church (Eph. 4:11ff) there is no mention that the gifts are distributed to Christians according to their sex. Yet, the gift of teaching (Rom. 12:7; Eph. 4:11) in Paul's letter is limited for women to that kind of teaching which does not include having authority over men in the congregation. Is this a universal principle to be applied to the continuing church set down by Paul, or is it meant for the personal frame of reference in which it is given; that is, "*I permit* no woman . . ."?

Taking a close look at the actual word for the concept, "to have authority over," we find that it is the word, αὐθεντεῖν, one of the several *hapax legomena* of the Pastoral Epistles. Why Paul pinpoints this exact wording may become clearer by studying its derivation.

The noun αὐθεντής originally meant a suicide, murderer, a family-murderer; and is found in works of the Greek classic writers as Aeschylus, Sophocles, Herodotus, Euripides, and Thycidides. Later the term came to mean "lord," "master," "autocrat." Especially in koine Greek,

the meaning of murderer disappeared, and that of "lord" became more prominent.

Other investigations have revealed that the word stems from slang. The Atticist Thomas Magister admonishes his pupils to use *αὐτοδικεῖν* and not *αὐθεντεῖν*, because the last word is vulgar slang. *Αὐτοδικεῖν* means "to judge by one's own standards," "to act on one's own authority," and thus "to decide." If a person would make a self-authorized move against himself, he would be taking his life into his own hands. If someone makes a self-authorized move against another person, he is being dictatorial.[4]

In the family experiencing *αὐθεντεῖν* by the wife, there would probably be a hen-pecked husband bossed by a domineering wife. In the church if this relationship exists, there would be an upset to the balance of men and women who otherwise would be giving to the whole congregation the uniqueness of themselves, both sexually and individually, and experiencing development into fuller persons.

Why did the apostle Paul not use the more common word expressing the use of authority, that is *ἐξουσιάζω*, or its noun form *ἐξουσία*? Maybe the irony of using a common-folk slang term has something to do with Paul's selection of *αὐθεντεῖν*, but there seems to be something inherent in the word *ἐξουσία* as used by Paul, which carries almost an opposite meaning to the precise word he used in I Timothy 2:12.

Concerning the Christian community, the New Testament concept of *ἐξουσία* is grounded in an authority which has the power of decision active in a legally ordered whole. This authority is not objective, on an abstract plane, not involved with what or who it has power to control. Rather it is a creative power which is actively involved in the sphere of its creation and with people.[5]

The basic example of *ἐξουσία* is God and His creative authority which is from the beginning of Creation. Paul shows us in Romans 9:21:

> Has the potter no right over (*ἐξουσίαν*) the clay, to make out of the same lump one vessel for beauty and another for menial use?

More particularly this *ἐξουσία* means the freedom given to the Christian community by which its members can willingly submit to each other in love.

Paul's first letter to the Corinthians is the best example of this responsible form of authority. Paul sets himself as an example of a man who has rights (*ἐξουσίαν*) given to him by God and who will willingly

forego these "rights" for the furtherance of the Gospel (I Cor. 9:4ff). The verb form ἐξουσιάζω is used in I Corinthians 7:4 when speaking about the relationship between a husband and wife, neither ruling over his or her own body, but willingly giving it to the spouse. In the controversy concerning the Christians who wanted to eat the meat of idols, Paul uses the plea for them not to misuse God's given liberty (ἡ ἐξουσία) if it would make a weaker brother stumble in his faith (I Cor. 8:9).

If we look to Paul's teachings about the Christian's response to earthly authorities – usually interpreted national governments – we even more willingly see his submission to further the Gospel. In Romans 13:1ff Paul admonishes " . . . Every person (to) be subject to the governing authorities (ἐξουσίαις). For there is no authority (ἐξουσία) except from God, and those that exist have been instituted by God." In Titus 3:1, Paul entreats his minister Titus to remind his congregation "to be submissive to rulers and authorities, to be obedient, to be ready for any honest work."

Paul does not hesitate to use his own God-instituted authority of office in the building up of his congregations. In two passages of his second letter to the Corinthians, he speaks of the authority which the Lord has given to him to be used "for building up and not for tearing down" the body of believers (II Cor. 13:10; 10:8).

Ἐξουσία is in contrast with αὐθεντεῖν because the authority of ἐξουσία is an authority which allows for the freedom of give-and-take in a relationship, whereas αὐθεντεῖν represents an absolute dictatorship over another which is in fact antithetical to the Christian faith. Ἐξουσία is the proper relationship for mutual growth between husband and wife. Αὐθεντεῖν is the destructive assertion of power which destroys the creation God has reinstituted. Paul bases his reasoning for woman's submission and silence in the church on Eve's being second to Adam in creation and the one who caused the other to sin (I Tim. 2: 13-14). Eve's self-authorized act brought the penalty of sin upon humankind. But with the new creation there is an attempt to bring both sexes back into a balanced relationship, mutual in its character. Christ is the supreme authority of the church. Man and woman must re-learn to base their relationships to each other and to Christ by learning the implications of obedience to His will through submitting to one another.

A Woman as Pastor?

Can a woman use her gift of "teaching and pastoring" in a church and still have a ministry which is Biblically based? In an article in the

Journal of Psychology and Theology, George W. Knight III sets up his thesis in this way:

> In considering the ministry of men and women in the church, three biblical truths must be held in correlation: (1) Men and women are equal as image bearers and, therefore, in their standing in and before Christ male and female are equal (Gal. 2:28); (a) men and women manifest in their sexuality a difference created and ordered by God – women by God's creative order are to be in subjection to men in the home and church, and are therefore excluded from the ruling and teaching offices; and (b) women have a unique function to fulfill in the diaconal task of the church, along with men, and in teaching situations in relation to women and children.[6]

Although this writer disagrees with most of the thesis, there is something to be said about his contention that there are unique differences between male and female set up from Creation which must be used differently and in their own context of leadership. This would be an authority used for the building up of the church.

From our study, I find it legitimate to assume that some of Paul's teachings concerning woman's role in the church were in fact contemporary and made temporarily to his time in order to ease the transition of woman's position within the church. Several women even during Paul's time were already assuming capable roles of leadership within their particular congregation.

The concept of authority remains the same even today. A woman (no more than a man) has no right to be the "boss" of a church. Instead, each congregation must develop in itself a mutual support system based on the use of the gifts and uniqueness of each of its members. Developing this mutual support system would probably be more in the woman's realm of ability and authority because it would seem to be inherent in the upbringing to which she is accustomed.

In my congregation we had a woman who had a gift in leading music. In my own desire to have more men at the pulpit, I was hedging in appointing her to this position. It was the men of my church who brought to my attention that if a woman had the gift for leading singing when they could not carry a tune in a bucket, the woman should be allowed to use that gift for the building up of the church. I realized their point and concurred with their selection. That night a church which normally has no singers on Sunday morning saw five, including two

men who sang around the piano for an hour and a half after their meeting was over. In supporting the woman, the singing has improved on Sunday morning.

Gifts are given to be used to build up the church. The gift of teaching and pastoring "for the equipment of the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith . . ." is not sexually bound.

Through honest submission of one Christian to another in the various stages of relationships, the kingdom of God comes to its fullness on earth. We are unique in our faith, not because of our hierarchies, but because we are the expressions of God's love to all men and women. Jesus Christ Himself said, "by this all men will know that you are my disciples, if you have love for one another." (Jn. 13:35).

FOOTNOTES

[1]Barbara Hall, "Paul and Women," *Theology Today* 31 (April, 1974), 50-55.

[2]William Barclay, *The Letters to Timothy, Titus, and Philemon* (Philadelphia: The Westminster Press, 1960), pp. 100-101.

[3]Joseph W. Gaspar, *Social Ideas in the Wisdom Literature of the Old Testament* (Washington, D.C.: The Catholic University of America Press, 1947), p. 51.

[4]N. M. Hommes, "Let Women Be Silent in Church," *Calvin Theological Journal* 4, 1 (April, 1969), pp. 18-19.

[5]Werner, Foerster, " ἐξουσία ," in Gerard Kittels *Theological Dictionary of the New Testament*, II (Grand Rapids: Wm. B. Eerdmans, 1973), p. 566ff.

[6]George W. Knight III, "The New Testament Teaching on the Role Relationship of Male and Female with Special Reference to the Teaching/Ruling Functions in the Church," *Journal of Psychology and Theology* 3 (Summer, 1975), p. 216.

Religious Expression in American Literature

by Ruth K. Zimmer

It is common knowledge that religious expression was the dominant motif of our earliest American colonial literature. Though rationalism, romanticism, realism, naturalism, and now existentialism have all at some time threatened to drown out the religious and moral concerns in American literature, the expression of the spiritual dilemma of man and the spiritual needs of the human spirit continue to be heard in various forms in our literature: in our dissent literature, in the new popularity and demand for devotional and meditational writings (part of our heritage since before 1650!), and always in the lyric cry of the simple, separate person (either poet or novelist) who at some depth of his consciousness cannot wholly accept his culture's value system but seems eternally torn between materialism and progress and his intuitive sense of the need and importance of some transcending eternal values.

All of this reminds us of our heritage: of those in the American past who have left a record for us of their trust and faith in God and His care of them in the great "American" experiment. In this bicentennial year, it seems only fitting that we look back into our American past somewhat. You may remember C. S. Lewis had his experienced devil, Screwtape, advise the young, inexperienced devil, Wormwood, in Letter 27 that one of their chief tasks as devils was to separate modern man from his past, and to "cut him off," by any means, from the great thinkers of the past. Screwtape writes:

> Since we cannot deceive the whole human race *all* the time, it is most important . . . to cut every generation off from the others . . . (p. 129).

But we must not let our past be taken from us. Especially in this bi-

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centennial year it is good to remember, as William Bradford so faithfully recorded for us in *Of Plymouth Plantation* (1620-1647), that when the Pilgrims landed at Plymouth Rock, "they fell upon their knees and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, . . . to set their feet on the firm and stable earth . . ." America. This was a memorable moment in our history, beautifully illustrating the sincerity and faith of our forefathers in the power and the providential care of God for His children. Surely the Pilgrims started New England with a clear sense of Godly purpose and intentions. The stylistic repetitions and parallelisms in this literary masterpiece of Bradford's also reminds us that its author knew his Bible well. Others have acknowledged, of course, that the Bible has been the greatest single influence on American literature, but surely it is a point worth repeating early in even a brief treatment of religious expression in American literature. As has often been pointed out by literary historians, our major American writers have usually been steeped in Biblical imagery, phrasing and rhythms. This has been true both of the "orthodox" writers and the "unorthodox" (in the Biblical sense).

Historically, as is well known, the Puritans in England found themselves in direct opposition to the leading "high" churchman, Archbishop Laud. Standing for simplicity of worship, the Puritans wanted to rid the English church of the elaborate ceremonies and abuses which they felt came from Rome. And so they became "dissenters," many migrating to Massachusetts. Thus was established the great tradition of dissent literature in America.

Some of the great landmarks in American literature have been in this tradition of dissent as illustrated by the following four titles, one from each of the four centuries of American history: Roger Williams' *The Bloody Tenant of Persecution for Cause of Conscience* (1644); *The Declaration of Independence* (1776); Thoreau's *Civil Disobedience* (1849); and *I'll Take my Stand* (1930) by "Twelve Southerners." The importance of the continued vitality of this tradition in the American experience cannot be overstated at a time like the present, when the dissenting spirit is seriously threatened by totalitarian pressures all around us. *1984* has become a present-day threat to all of us in the world community, if not an actuality in many socialist-communist countries. Solzhenitsyn's *One Day in the Life* is meant for all of us – it is an indictment against oppression and totalitarianism

in any form, the ruthless silencing and putting down of the "dissenting voice."

It is well, then, for us to remember that if we should lose this dissenting spirit, America should become something a great deal less than it has been.

From its beginnings, American literature has also been an individualistic literature designed to explore the passions and emotions (an aspect of the Puritan character often overlooked). As a result, when the Puritan turned inward, emphasizing the spiritual, devotional side of his religious experience, his poetry took on the form of the lyric cry of the simple, separate person.

The very finest American colonial poetry written in this tradition of poetic meditation was that of Edward Taylor. In his poems, which he called *Preparatory Meditations*, written in the mid-seventeenth century, Taylor gave religious expression to the soul's struggle and progress – a poet's view of his personal experience of God and the world. "Lord, melt me all up into love for Thee,/Whose loveliness excells what love can be," he would write, as he would prepare himself for Holy Communion. One of my favorites is "Meditation Eight" which is taken from the text of John: "I am the living bread." I find the imagery intensely moving. In this poem the soul is a "Bird of Paradise" in a "wicker cage" – representing man's body. In the poem, the bird (soul) "throws away its food" (for it has "peck'd the fruit forbid"). As a result the bird has fallen into a "Celestial famine sore," for he has no "soul bread" and the "world" has none to give. But God in His infinite grace and mercy takes His own dear Son – the purest "wheat" in Heaven – and grinds and kneads His Son into the Bread of Life (called "Heaven's Sugar Cake" in the poem), which He sends down from Heaven and offers to the starving bird.

> This Soule Bread take . . . This Bread of Life . . . doth cry – Eate, Eate me, Soul, and thou shalt never dy."

In the next century, another godly man who poignantly expressed his religious yearnings and experiences was the Quaker, John Woolman. Among the many journals written in America's early period, Woolman's (1774) is unequaled as an enduring literary classic. In its simplicity, candor, purity and grace, it touches the very soul of the reader – be he Quaker or no. It is the revelation of the growth and development of a "schöne seele" – in this case, the beautiful soul of a merchant-tailor,

John Woolman. It is an intimate journey into the soul of another human being.

A contemporary of Woolman's, recognized as the greatest of all Calvinist theologians and philosophers, Jonathan Edwards is also one of the greatest of all American writers before the nineteenth century. Unfortunately, Edwards is known chiefly for one thing: his fire-and-brimstone sermon, *Sinners in the Hands of an Angry God*. Now Edwards did write and deliver this sermon in the mid-eighteenth century and meant it: men are sinners, and God, he writes, is angry with them for their sins, and does hold out dire punishment. But in a sense, is the present-day prospect of an atomic holocaust less frightening than the Pit of Hell in Edwards' sermon?

On the other hand, it has been too often forgotten that Edwards' gospel is not confined to the negative. He also wrote *A Divine and Supernatural Light*, a positive description of that "true sense of the divine excellency of the things revealed in the Word of God, and a conviction of the truth and reality of them . . . ." In this sermon and in his beautiful *Personal Narrative*, Jonathan Edwards transmits a "sense of the loveliness of God's Holiness." These works reveal an appreciation of beauty, a simplicity of illustration, a sensitivity and tenderness – a side of Jonathan Edwards that has been obscured. I recommend a return to reading Edwards' *Personal Narrative.*

It is true that Edwards' severe Calvinistic doctrine can be a stumbling block and barrier to readers, but it is well to remember that Edwards' basic doctrines are, after all, very basic Christian doctrines. There is such a thing as Christian "orthodoxy," and in the present state of the world, the distinguishing and definition of orthodox essentials, or our basic assumptions, are of chief importance. Those usually agreed upon are (1) the sovereignty of God; (2) the divinity of Christ; (3) original sin; (4) atonement, and (5) the inspiration of the Scriptures.

For my purposes in the treating of American literature and religious expression, I use these five traditional points as my criteria for speaking of "orthodox" and "unorthodox" religious expression in American writers. The assumption that most often provides the crucial distinction in our literature, however, concerns the "nature" of man. Thus, I have chosen the chief of these basic "orthodox" essentials to be the writer's recognition or rejection of the doctrine of "original sin." Whether man is regarded as good or bad by nature is the crucial question, and this basic view raises all kinds of questions which concern what is sometimes called "the human condition." This distinction between orthodox

and unorthodox Christian writers, I believe, is a useful one, for the blurring of this distinction has led to an interesting and rather significant anomaly – a paradoxical conclusion regarding our American democratic culture. Is it not ironical indeed, from the Christian standpoint, that the "unorthodox" writers have come to be regarded as "more American" or "more democratic" than the "orthodox"? Yet most of our accepted literary historians have led us to believe, sometimes by implication and sometimes by direct statement, that our American democratic culture can best be defined by the heterodox ideas of say Jefferson, Emerson, or Whitman. But valuable and even Christian as many of the ideas of these great Americans are, this confusion of orthodox and unorthodox Christian thinking has seemed to imply that "democracy" and "Christianity" are necessarily incompatible. In this bicentennial year, should we not undertake a re-examination and a serious re-thinking of the bases of our democratic assumptions? Does Emerson's assertion that "the highest revelation is that God is in every man" express the true spirit of our democracy? On the contrary, Emerson's tendency to deify man, in the long run, can be seen to be an unworkable as well as unsatisfactory rational basis for the democratic way of life (as well as heretical Christian doctrine).

What is at center here is the most fundamental of all questions. *What is the nature of man?* Any view which asserts man's intrinsic goodness is denying original sin, and thus reduces the Cross to nothing more than a superfluous symbol. This view has been proven in ages past as well as in our present age to be most inadequate as a preparation for "Life."

However, though I think of Emerson and Whitman as "unorthodox" thinkers, representing as they did the early nineteenth century belief that man is innately good, and reflecting the accompanying optimistic faith in "progress," I nevertheless recognize the genuine Christian concerns in their lyric cry for brotherly love, for us to see *all* our brothers and sisters on earth as fellow *souls*, and to strive to perceive and experience the reality and importance of the spirit. Surely they gave beautiful religious expression to the soul's yearnings. They recognized and committed themselves to living with a daily sensitivity to the present importance of ultimate things and challenged their readers to do the same. Make the most of every day, Emerson urges in his poem "Days." Think in terms of a meaningful life. Open your eyes to the constant spiritual reality that is available – even offered to you, and receive as many spiritual gifts (which he calls "diadems" in the poem) as you can, for

the more you take, the more there are, and the more you create for others. Emerson saw clearly the problem of lesser "things" taking control in men's lives – as he wrote in his famous "Ode to Channing": "Things are in the saddle,/And ride mankind." Emerson's works as a whole constitute a "poetic vision" of reality – *not* a religious philosophic system. Or, at least to the Christian, his philosophy is invalid, but his "poetic vision" of reality – in the symbolic sense – is often valid and helpful to the sensitive reader.

The same can be said for Whitman. His *Song of Myself* is not a logical philosophic treatise, but a symphonic imaginative expression of a journey of the soul (the "true self") through America. His story is what his "Soul" discovers about itself and "other selves" on his journey, and he passes this poetic vision on to you – all you future "Souls" who may read him. I do find it interesting that Whitman in his later years and later poetry calls more upon God, and less upon the "Oversoul" or the "Great Float of Eternity."

Thoreau in his *Walden* is also concerned with discovering spiritual Truth. But first, he warns, we need to awaken. We need to throw off sleep (apathy), and anticipate the dawn so we can be alert to what is. "A man sits as many risks as he runs," he reminds us. "Read not the Times – Read Eternities." Spend the day for spiritual profit, for you cannot "kill time, without injuring Eternity." Thoreau makes us ask the right questions. In his section on *Economy* he teaches a lesson in rather unorthodox economics. Ben Franklin said "Time is money." But to Thoreau, time is also "Life." Therefore, whatever you buy costs you a certain amount of life. We are spending life for things, he reminds us. Are you getting a good bargain? If you are going to be an economist – be a real one. "A man is rich in proportion to the number of things he can . . . leave alone . . . ."

Although Thoreau never leaves Concord, he takes us on inward journeys into the recesses of our souls – forcing us to seek answers for our "dear life's sake" which he says is "too precious a commodity" to be spent frivolously or lightly.

Longfellow, in contrast to Thoreau, traveled widely and wrote of many far-away places or happenings. But he brought them all back to the family hearthside – making the unfamiliar, familiar. Remember these famous lines from *Day is Done*?

> . . . And the night shall be filled with music,
> And the cares that infest the day,
> Shall fold their tents, like the Arabs,

And as silently steal away.

Or the equally famous lines from "A Psalm to Life."

Tell me not, in mournful numbers,
Life is but an empty dream! . . .
. . . . . .
Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time . . .

Longfellow and his Quaker friend and fellow-poet, Whittier, transmit genuine faith and trust, giving assurances that the alternative to day-dreams is *not* nightmares, but reality – that dreams can help consolidate one's sense of day-to-day reality, rather than threaten it. Longfellow and Whittier offered spiritual guidance, encouragement, and inspiration in their poetry, giving assurance and comfort to troubled readers. My own favorite of Whittier's, (besides "Snowbound" which calls for a long winter evening to fully enjoy), is his "First-Day Thoughts." (The Quakers designated the days of the week by numbers, and "First-Day" is Sunday.)

In calm and cool and silence, once again
I find my old accustomed place among
My brethern, where, perchance, no human tongue
Shall utter words; . . .
There, syllabled by silence, let me hear
The still small voice which reached the prophet's ear;
. . . . . .
There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain,
And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread, . . .
But cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!

Twentieth century critics for the most part have rejected and neglected the "Fireside Poets" as too superficial, too optimistic, and too

"religious," moralistic or didactic, lacking what the moderns have termed "tragic vision." Stylistically they also have been rejected as they do not speak in paradox, ambiguities, and complexities – the only style the moderns feel suitable for our "mixed-up" twentieth century!

However, we have had many other American poets and novelists well able, it seems, to add the tragic dimension to the human condition – men of "dark vision." As we examine the human condition of the American, as most of our great writers have set it forth, we find him depicted as both a responsible moral agent and a tragic figure. The eternal moral warfare within himself makes man a "tragic figure," for he finds himself imperfect and fallible. Try as he might to perfect himself and his society through social reforms and programs, science and technology, as he has been since the eighteenth and nineteenth centuries, he finds he is not a machine, and cannot be improved by technology or scientific "programs." Instead, indeed, with great zeal he often seems perversely to be ingeniously inventing new means to bring about his own destruction.

But our greatest American writers have not left man in this hopeless state unless by his own stubborn willfulness man has chosen self-destruction (usually both physical and spiritual). Instead, the alternative of God's redeeming grace is always there, never beyond man's reach. This is the essence of the Christian hope in human experience as it has been presented dramatically and poetically by many of our great American writers.

However, man as moral agent also cannot escape his own responsibility and complicity in all the evil both around him and within him. Thus he is still a "tragic" figure. This tragic aspect is dramatized powerfully, for example, in three of the great American writers of so-called "dark vision": Hawthorne, Melville, and Faulkner. In Hawthorne's *Scarlet Letter*, the spiritually-devastated preacher, Dimmsdale, finally rises to the scaffold, with Hester and Pearl at his side to confess his complicity and guilt. Melville's obsessed Ahab blasphemes as he insists on making that final suicidal attack on the enigmatic white whale. Then in the twentieth century, Faulkner gives us Joe Christmas hounded by the intolerable conflicts and hostilities both within him and surrounding him. All these characters and situations and many more illustrate man's eternal moral warfare with the evil forces within his own soul and without in the society around him. Arthur Dimmsdale's civil war would have continued in any part of the world. He could not flee with Hester through the forest to England and "freedom." Only his confes-

sion on the scaffold resolves his difficulty and "frees" him from his moral guilt.

Another of the twentieth century writers, T. S. Eliot, became an Anglo-Catholic in the late 1920's. In Eliot's poetry the reader discovers a steady progression toward religious belief as the poet attempts to solve his own moral crisis. But it is not an easy, spontaneous affirmation. Instead the reader is taken inside the mind of a modern intellectual who perceives the spiritual sterility both within himself and in everything and everybody around him in his "social" world. His various poems dramatically and symbolically describe the poet's growing consciousness of his *need*, his feeling of *necessity* for religious faith, yet his difficulty as a "modern intellectual" in accepting a "simple" religious faith. The poet finds this "simplicity" of religious faith almost impossible, for it is the antithesis of the modern "complexity" of his world. His poems reflect this agonized struggle for belief through the complex consciousness of a modern mind on the brink of total despair because, though fully conscious of his spiritual famine, he finds himself, as his famous "anti-hero," J. Alfred Prufrock, "incapable of action." In utter desperation, however, he gradually strives consciously (through his poems) for religious faith – perhaps illustrating again the old idea that "God's opportunity waits upon man's extremity." This is fully expressed in *The Wasteland*. Francis Schaeffer in *Art and the Bible* comments how Eliot's fragmented form in this poem matches his vision of fragmented modern man. In the final part of the poem, called "What the Thunder Said," Eliot has the "thunder" (*possibly* a symbol for God's voice) say three words that suggest an answer to man's spiritual wasteland: Give; Sympathize; and Control.

Each of these words is given fuller meaning in the context of the poem. However, these words are given in Sanskrit in the poem: Datta; Dayadhyam; Damyata, and then explained in a footnote by Eliot. Eliot used Sanskrit, the parent-language of Western culture, to suggest (symbolically) the continuity of Western religious experience. Eliot then closes his poem with another Sanskrit word – repeated three times: Shantih; Shantih; Shantih [sic]. In another footnote he tells us this word is a formal ending or benediction meaning roughly "the peace which passeth understanding." Immediately Christians will think of Paul's various benedictions in his Epistles, particularly Philippians 4:7: "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Wasteland was published in 1922, before Eliot was converted.

Ash Wednesday written in 1930 and after Eliot's conversion, has been called his "Conversion Poem." Francis Shaeffer (again in *Art and the Bible*) points out that the style of this poem changes, as it must – to convey Christian hope, order, and peace restored to fragmented modern man.

This poem has been called by some critics "one of the chief Christian poems of our time." Though the opening lines suggest a hopelessness akin to that of "Prufrock" and *The Wasteland* ("Because I do not hope to turn again/Because I do not hope . . ."), the *ending* is quite different. The poem progresses to a state of hope, and the soul moves from unbelief to belief, thus having the effect of impressing upon the reader the tremendous spiritual change taking place in the poem. Whereas the ending of Prufrock gives the reader a feeling of drowning – dramatically expressing Prufrock's sense of his overwhelming inadequacy to face or meet life's demands, *Ash Wednesday* closes with a prayer or, more accurately, a petition. It is the cry of the new believer for the divine "grace" he realizes he will need in order to subdue and make subject his impatient, selfish, individual will to the divine will:

> Teach us to sit still
> Even among these rocks,
> Our peace in His will . . .
> And even among these rocks
> . . . . . .
> Suffer me not to be separated
> . . . . . .
> And let my cry come unto Thee

Thus, American writers continue to give religious expression to their sense of the "present importance of ultimate things" from the lyric cries of the Colonial American poet in the mid-seventeenth century, Edward Taylor, the purity of the revelation of the beautiful, quiet spirit of the Quaker, John Woolman, and the penetrating, deeply moving prose of Jonathan Edwards in the mid-eighteenth century, to the flowering of American literature in all its complexity in the nineteenth and twentieth centuries: the positive, affirmative challenges to a fuller life of spiritual awareness of Emerson, Thoreau, and Whitman and the confident assurances of Christian faith and trust expressed by Longfellow and Whittier, counterbalanced by the dark vision of Hawthorne and Melville in the nineteenth century and Faulkner and T. S. Eliot in the twentieth century – all haunted by man's sinful nature and the

spiritual chaos, destruction and emptiness his sin has brought upon himself and his world – all calling for the need of love, understanding, and brotherhood, to supplant the cold and indifferent alienation modern man experiences in his mechanistic and materialistic world. Yes, the American lyric cry today continues to express the confusions of conflicts and stresses within the mind and soul, and a sense of deep need and yearning for spiritual love and peace.

RESEARCH ON MORAL JUDGMENT

Developmental Implications for Parents and Teachers

by Ted Ward

What lies behind the recent flurries of excitement about teaching moral values?

Do people need to be convinced that moral values are important? Hardly; at few other times in recent history has a nation been so preoccupied with moral and ethical issues.

Do educators need to wake up to their responsibilities in teaching moral values? Maybe, but it is hard to find an educator who lacks concern for his students' values. The problem may lie in knowing what to do that will make any difference – after all, school has been "a-keeping" for a long, long time and nobody has yet found any sure-fire way to pass values intact from one generation to the next!

Do parents need to become more involved in the moral development of their children? Indeed, yes, but what practical suggestions can be made? Do this, or do that, and all will be well. Oh? Life is so complex and the influence of parents so seriously eroded that few will put much hope in home and family as forces for moral renewal.

So why are so many turned on? On the face of it this would be a great moment for weeping and wailing! Instead, there are all sorts of evidences of willingness, even eagerness, to *do* something about value development education.

The enthusiasts can be divided into three groups: the cult of character, the cult of clarification and the cult of Kohlberg. (It may not be

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fair to call all of the enthusiasts "cultists," but very few people seem to show much caution in what they are adopting, or even much willingness to learn from any other cult but their own!)

Educators and parents who are into *character* have, in effect, redoubled their efforts in one of the oldest forms of values education. Teaching is telling and showing, and if the child knows the good, surely he or she will be more apt to do the good. Christians are especially prone to hang their hats on these propositions, because to believe the Bible to be the authoritative Word of God is to believe that one has the key to the moral order of the universe. But though Christians have it, there is some doubt about their effectiveness in sharing it. Perhaps there is more to it than developing character through "show and tell!"

The second group focuses on the *values clarification* movement. Because the cult of character seems so prone to overlook people's need to understand themselves and see how values affect their individual lives, a whole series of exercises and activities, largely emphasizing self-deception and self-disclosure or open sharing has become widely used. Though there is great value here, there are two basic problems: values clarification doesn't deal with the question of sources of values – it tends to be very relativistic; and the matter of self-disclosure is still an issue – how healthy is it to bare oneself to the norm-oriented influence of peers?

Although not everyone in the third group, the cult of Kohlberg, draws the same implications from the research of Lawrence Kohlberg, this Harvard University professor has had an electric effect on educators who are interested in moral development. As a social psychologist, Kohlberg has provided a much-needed framework for moral education. As a philosophical humanist, he looks at his findings in a non-theistic way. Regardless of this limitation, he has made a responsible inquiry into the nature of human development through the study of a particular group of people, making repeated interviews over many years. His interviews deal with the person's moral judgment, particularly the developing mental structure underlying the moral decision-making capability. There are wise and unwise uses being made of Kohlberg's research. Thus, though the research is highly significant, those who take Kohlberg's theory as a sole source have made of it a cult.

Highlights from Kohlberg's Research

The following are some of the more important evidences that have come from Kohlberg's inquiries:

1. Three kinds of structure account for moral judgment in human beings.
2. The moral judgment of a human being develops through a series of three distinct levels (kinds of structure), or is stalemated at some level.
3. The three levels can be described as operational concepts of morality upon which one makes judgments:
   Level One – right and wrong is determined by self-interest, shaped in response to rewards and punishments from outside.
   Level Two – right and wrong is recognized as originating and being determined by authority, communicated through responsible persons (models) and through collective expressions of morality (rules and laws).
   Level Three – right and wrong is determined inside oneself, on the basis of principles that have been freely chosen and willingly embraced by the person.
4. The three kinds of structure emerge in a predictable and invariable sequence. (No regression has been found.)
5. Distinct developmental hurdles (potential stalemates of development) exist between levels one and two and between levels two and three.
6. A person hears moral messages in terms of his or her level of moral development. A message intended to represent a structural position far above the hearer's structure of judgment will be distorted by the hearer to bring it into a structural meaning supportive of his or her present state of development.
7. Certain key concepts run through the levels of development, substantively being refined in specific meaning in accord with each level: *justice* is the most notable; others are *prudence* (including obedience and orientation to social authority), and *welfare* (responsibility).
8. At the highest level of structure (level three), justice emerges as the controlling or dominant structural value. Thus, development to level three involves a natural process through which value *contents* are altered (changed, abandoned, or deepened) in accord with the principle of justice.
9. The quality of justice in a person's environment is closely related to the facilitation of development. When the quality of justice is high, development is enhanced and facilitated – stalemating is less likely.

Implications for Parents and Teachers

Kohlberg's findings suggest an intriguing answer to the perennial question, "how should you discipline children?" The matter of moral influence of the parent or teacher is a complicated matter demanding something more than a flat yes-or-no, do-or-don't sort of answer.

Children need encouragement, exhortation, correction and reproof. In the years while moral judgment is, at best, only partially formed within a child, he or she needs reminders and "coaching," lest the childish behavior become seriously anti-social and destructive. What is the way for parents and teachers to exert moral influence? Rewards and punishments have their place!

Later in childhood, and indeed throughout life, the problems of misbehavior are more likely to come from discrepancies between moral judgment and moral action. How can parents and teachers have a positive effect on the moral actions of the maturing child? Rewards and punishments can outlast their usefulness; there comes a time when examples, models, and even fair rules become effective.

The image of discipline for many people is *control.* We would argue that one human being controls another only at the risk of being inhumane. Though we have responsibilities for each other, and surely parents have special responsibilities for their children, each person is a free moral agent; self-responsibility is the most realistic moral influence. Thus, to discipline effectively involves engaging in some act or process, short of controlling another person, that has a positive effect in relation to the person's self-responsibility. At best, to discipline is to have positive moral influence. Kohlberg's research suggests that such influences would vary according to the stage or level of moral judgment of the person.

As moral judgment begins to develop in the child it is highly ego-based. What is right is what feels right; what is wrong is what works to the child's hurt or disadvantage. Here is the period when rewards and punishments have their greatest potentialities to communicate moral influence.

When the child gains enough mental capability to grasp other people's viewpoints (perspectivism, Piaget calls it) the focus of moral judgment moves outside the self and *others* become important as the source of moral authority. At this time the child begins to lose some of the former responsiveness to rewards and punishments and takes on an increased alertness to models and examples. Further on in this second great level

of moral judgment, the orderliness that comes through rules and laws becomes important and the developing person, usually adolescent or adult by now, takes on a high degree of responsiveness to clearly defined and just rules and regulations.

Those who develop on into the principled justice level (Kohlberg's level three) of moral judgment lose some of their responsiveness to laws and rules as moral influence of rules and laws. Transactions and dialogues with other people become even more important as a mode of moral influence.

In Figure 1, following, a hypothetical picture of this concept of "peak responsiveness" is presented. The three levels or major kinds of moral judgment identified in Kohlberg's findings are represented as zones, from left to right. The three levels are seen as periods when each of the three major modes of moral influence are predicted to have peak effects, respectively. The first mode, rewards and punishments, related best to people who are making moral judgments in terms of level one; the second mode, models and rules (differentiated by the dotted lines to represent the separate peaks of these two sub-divisions of the second mode), are most effective for people who are making moral judgments on the basis of level two; and the third mode, dialogue and transaction, is the most effective moral influence on people.

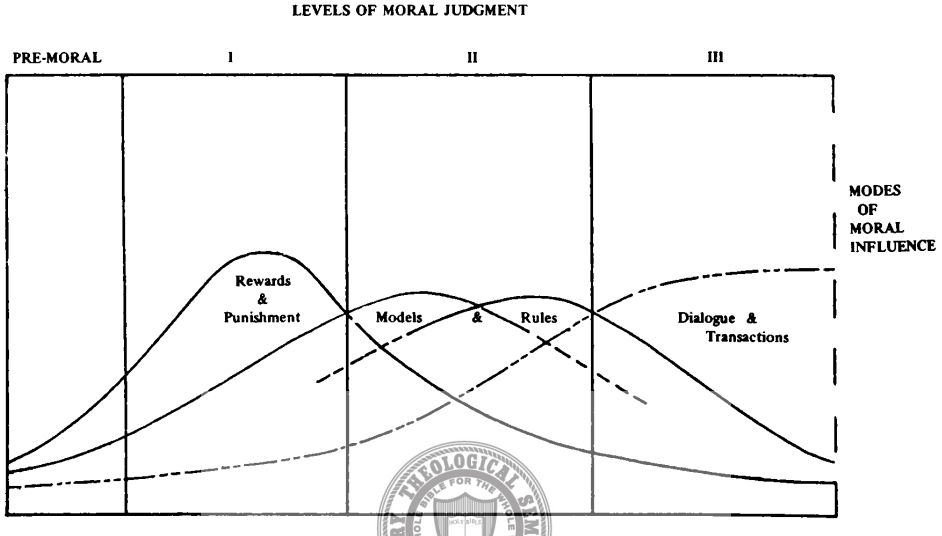

Figure 1.

Graphic representation of the hypothesis of "peak responsiveness"

Developmental Implications

Very practical implications can be seen. For example, who would be expected to respond best to a Sunday school attendance contest with its typical pay-offs? Who is apt to be least influenced by a discussion of the moral implications of honesty? Who is most likely to be disinterested in a memory verse chart with gold and silver stars? Who is most apt to be influenced by reading an exciting biography or thrilling testimony? Who is most likely to be watching the example you set? Who is most in need of clearly defined and just rules? Perhaps each of us should reflect on our own life history and trace through this series of peaks in our own experiences.

The sequence can even see it in terms of religious development: who is most inclined to respond to threats of God's wrath? Who is most concerned about "doing what Jesus would do"? Who is most satisfied that "if God has said so, that settles it"? Who is most enthusiastic about the daily fellowship with God, willingly, eagerly entered into?

The chart does not suggest that one loses all of his or her capability to respond to any of the modes of moral influence. Even people who are clearly judging right and wrong in terms of principled justice are capable of flinching if a punishment is profoundly threatening. Piaget says that we bring all of our previous capabilities along with us through our lifetime of development. He calls it "vertical integration," the bringing of earlier modes of reasoning along as a "checked baggage" through the travels of life. The problem for parents and educators is to recognize that what has a great deal of moral influence at one state of life will likely have less influence later.

It is for this reason that we doubt the wisdom of keying the high point of an instructional program to "modeling." Surely, modeling (focusing a learner's attention on the lifestyle features that exemplify righteousness) appeals to a higher level than does the rewards and punishments mode, but by no means is it adequate, even for those adolescents who have moved into the upper state of level two. Children are not condemned to a moral life no more developed than their parents; all of us are capable of developing beyond the models we have encountered in parents and teachers. Anyone can continue to develop a higher structure of moral judgment if the opportunities for dialogue and transactions in the social environment are available. They don't even have to be dialogues and transactions with people at level three! (We are not here describing the ideal conditions for development into level three, but rather the potentialities even in the face of poor conditions.) If this were not so, every succeeding generation of society would, by statistical

probability, be unlikely to develop up to the structural level of the prior generation. Human society long ago would have descended to animalistic chaos.

The graph (Figure 1) also represents an important concern for developing the basis for dialogue and transaction early in life. It is never too early to engage a child in reasoning about right and wrong. It may not have much effect in level one and not much more in level two, but you can't wait until level three arrives to start it! The relationship between the parent or teacher and the child has to have within it the fundamental respect and acceptance that will provide a basis for mature dialogue and transaction. One of the most common laments of our time is the cry of parents for help in building a relationship with a child in need. What is so hard to build in bad times should have been established in good times – but it wasn't needed then, the child seemed so obedient and so responsive.

Implications for Educational Planning

The most important conclusion one can reach from Kohlberg's research is that the learning environment should be a just and moral community. First, it should be a *community* – the "people" dimension is more important than the place or the time. Moral values are formed inside oneself through experiences transacted with other people. The community needs to be *moral* – a group of people regarding each other in respect and from a basis of shared concern for righteousness. In order for this to be realized there must be a continuing and pervasive concern for the quality of justice in the learning environment.

In order to bring all of this into being educational planners will need to see that the educational program (curriculum) includes certain sorts of experiences. These experiences must be constantly evaluated to determine that they are resulting in the intended outcomes for which they are designed. Following is a list of the four educational experiences seen as most needed for moral development of learners in an educational program or institution:

1. *Experiences:* Reflection and analysis of contemporary, circumstantial and environmental situations.
   Intended Outcomes: Increased awareness of moral and ethical aspects of contemporary life.
2. *Experiences:* Participation in the improvement of the quality of justice in the environment.

Intended Outcomes: Discrimination and sensitivity to issues of justice; competence in orderly pursuit of justice; sense of participation and involvement in the community.

3. *Experiences:* Examination of sources and substance of moral and spiritual teachings.
   Intended Outcomes: Increased familiarity with available bases for judgment; skill in identifying principles underlying legal and moral codes.
4. *Experiences:* Reflection on one's own personal development, clarification of the *structure* of moral judgment and confrontation of the moral action and moral judgment discrepancies.
   Intended Outcomes: Awareness of contents and structure of one's own moral judgment; acceptance and understanding of disequilibrium states; expanded sense of relationship between content and structure.

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Book Reviews

Theological Dictionary of the Old Testament, edited by G. Johannes Botterweck and Helmer Ringgren, translated by John T. Willis. Volume I. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974. 479 pp. $18.50.

This is the first of a projected six-volume set which will do for the vocabulary of the Old Testament what Kittel & Friedrich's *Theological Dictionary of the New Testament* has done for that of the New. That is, it includes articles on the meaning and usage of every theologically significant word in Biblical Hebrew. This volume covers all words beginning with *'aleph* and the first several which begin with *bet.*

The need for a tool such as this is obvious. Any genuinely serious approach to Old Testament concepts must rest upon an understanding of the meaning and usage of Hebrew terms. Prior to this, there was no handy and comprehensive work to which a person could turn to test and compare the results of his own study.

To be sure, the disclaimers which James Barr and others have leveled at the *Theological Dictionary of the New Testament* are also relevant here. It is a given context which determines the particular shades of a word's meaning rather than the word's having a rigidly fixed content which it forces on every and any context. Therefore, the user of this volume must beware of saying: "The *Theological Dictionary of the Old Testament* says the word means thus and such, so that's what it means in this context regardless of what the context seems to be saying." On the other hand, the above comments must not be allowed to negate the value of the enterprise. Words are not merely empty baskets waiting for contexts to fill them with meaning. All of language is based on the idea that there is a minimal consistency in the meaning of a word regardless of where it is used. Thus, it is entirely proper to attempt to determine what that minimal element is and also to chart the range of flexibility which the Biblical contexts give to a given word.

It may be asked whether a person who does not know Hebrew could benefit from the volume. Very probably, if he or she will take the time to learn the Hebrew alphabet. Then by using a concordance such as Young's, which lists the English words according to their Hebrew equivalents, one would know which articles to consult in the *Theological Dictionary of the Old Testament.*

Few of the contributors are evangelical, and non-evangelical theological presuppositions and conclusions are quite commonly in evidence. However, these do not mar the fundamental worth of the work. If one will do his own study and then read critically, great value can be derived from this new tool.

John N. Oswalt
Associate Professor of
Biblical Languages and Literature

Creating a Successful Christian Marriage, by Cleveland McDonald, Grand Rapids: Baker Book House, 1975.

Designed as a textbook for college students in a course on Marriage and the Family, *Creating a Successful Christian Marriage* by Cleveland McDonald gives central attention to a Biblical view of marriage. Presenting a traditional approach, Dr. McDonald seeks to allow the Word of God to influence one's thoughts and actions in the activities of dating, mate selection, and marriage. Apart from college students this text may prove to be valuable for those who have not read a textbook on marriage from a Christian perspective. Chapter titles include: "Social Change and the Christian Family," "Role Concepts in Christian Marriage," "Adjustment in Christian Marriage," "Adjustment to In-laws," "The Christian and Mixed Marriages," "The Single Life," and "Counseling for Family Problems."

Fred Van Tatenhove
Assistant Professor of Pastoral Care

What is a Family?, by Edith Schaeffer, Old Tappan, NJ: Fleming H. Revell, 1975. $6.95.

Pastors, serious about the business of upgrading the family in this age of domestic crisis, will use this book to great profit. Indeed, it should be required reading, especially for young people beginning a home and for families with children. Pastors' wives will read it with special delight and find it beautifully usable for counsel with young mothers.

Edith Schaeffer, wife of Francis, speaks out of her own family life, and the larger L'Abri family existence with all its mobility and uncer-

tainties. She comes to grips with the varied stages of domestic experience and inevitably brings to bear on today's urgent problems a set of creative solutions. Her fidelity to what the Schaeffers have called "true truth" demonstrates her knowledge of the Bible and its application to the nitty-gritty of everyday affairs.

If one dimension of the book stands above another, surely it is *creativity*. It seems she is possessed of more ideas to enrich the family than she has days in which to bring her ideas to fruition. The chapter in which she discusses caring for ill children is an absolute gem. Little Frank, confined to his bed, was visited by a brain surgeon, and before the family knew what was happening, the doctor was describing in fascinating detail his surgical procedures. One of the designers of the Boeing 727 called on the small boy only to have his brains picked too . . . and eventually to draw actual designs! Clearly, it is impossible to suffer boredom with Mother Schaeffer at the helm infusing minds with that priceless commodity, curiosity.

Most all the phases of a Christian household find expression in this remarkable volume (medical aspects of marriage do not). Wise counselors will use this readable book repeatedly and in many settings.

Donald E. Demaray
Professor of Preaching

Perfect Love and War, A Dialogue on Holiness and War and Peace, by Paul Hostetler, ed. Nappanee, Indiana: Evangel Press, 1974. 170 pages.

This paperbound volume is a result of a conference in Winona Lake sponsored by the Christian Holiness Association and the Brethren in Christ Church. The Chairman of the Planning Committee was John K. Stoner. There were seventy participants. For each major paper there was a short response by another specialist. There was an evaluation of the entire conference by this reviewer and by Dr. C. O. Wittlinger.

As background for the seminar, there was a historical survey of attitudes toward war and peace within the American Holiness Movement written by Donald and Lucille Dayton.

This was the first meeting of its kind in which the prime purpose was to dialogue among those who felt that war is sometimes consistent with Christian commitment and those that felt that Christian discipleship necessitates an avoidance of the use of force. The seminar was launched by an address of Dr. Myron Augsburger of Eastern Mennonite College

presenting the view of non-violence. Dr. Timothy L. Smith, of Johns Hopkins University, concluded the seminar with a sermon.

All agreed that war should be avoided as being contrary to the Christian way of settling disputes. Among the main differences were differing attitudes toward the State; those of the Anabaptist background tended to view the State as demonic with the Christians as citizens of a heavenly country with little responsibility for secular institutions. Those in the reformed and Wesleyan tradition were influenced by the Thirteenth Chapter of Romans and other portions of the Scriptures in which Christians are urged to be supportive of existing governments, unless these governments clearly act in a manner opposed to the law of God. As a result each came to understand and appreciate the other's position better and the seminar and its sponsors were universally applauded. There were few conversions, however. Most participants left with the same convictions that they brought to the seminar. This book should be read by all Christians as it deals with one of the fundamental moral issues of our day. It raises questions which should be faced and not avoided. It leaves still unresolved the question of how one can be a disciple of Jesus and still be relevant in today's world.

George A. Turner
Professor of
Biblical Literature

Facing Grief and Death, by William P. Tuck, Broadman Press, 1975, 153 pp.

Facing Grief and Death by William P. Tuck is the product of personal study and experience. Dr. Tuck serves both as a Baptist pastor and as adjunct professor of religion at Virginia Intermont College. The depth and extent of grief found among his congregation led him into a study entitled "Living with Dying." *Facing Grief and Death* is the outcome of that study. He combines Biblical truth with psychological insights to provide both practical and inspirational counsel for facing the reality of death and bereavement. In Part I, Dr. Tuck discusses from a pastor's viewpoint "Thinking About Death." Chapters include "The Fear of Death," "Learning How to Meet Grief," and "Helping a Friend in Grief." Part II, "Talking About Death," provides the reader unique insights from four professional persons who are also confronted with death and grief. Each chapter presents a view of death from one of the

following persons: a teacher, a lawyer, a funeral director, and a physician. This is a book with ample footnotes and a suggested reading list for future references.

Fred Van Tatenhove
Assistant Professor of Pastoral Care

Every Member Evangelism for Today, by Roy J. Fish and J. E. Conant, New York: Harper and Row, 1976. 111 pp. $2.95.

Dr. Roy Fish, Professor of Evangelism at Southwestern Baptist Theological Seminary, has updated the language and illustrations of this classic work, first published in 1922, which has had such wide influence upon an earlier generation.

The author maintains that every Christian must witness continuously to those outside the church. It is God's place to send; man's duty to go. No one has authority to send another in his place. That the ministering role of the believer has been largely assumed by a few gifted specialists is seen as a strategy of the devil. Avoiding this pitfall, the pastor must equip his congregation to fulfill the ministry which they share together.

Motivating this witness is love – a divine compulsion wrought in the heart of the obedient disciple by the Holy Spirit. Persons living the Spirit-filled life by faith have this compassion. Where it is missing, revival is needed – the kind of spiritual renewing seen in the Book of Acts.

Others have said the same things, but few have put it as forthrightly as J. E. Conant. We can be grateful that Dr. Fish has given the message a new hearing in our day. It deserves to be read by the whole church, for we need a kick in the pants to get our priorities in New Testament order.

Robert E. Coleman
S. E. McCreless
Professor of Evangelism

New Testament Commentary: Exposition of the Gospel According to Matthew, by William Hendriksen. Grand Rapids: Baker Book House, 1973. 1015 pages. $14.95.

The author, a well-known reformed theologian, educator and pas-

tor has given us another volume in his series of major commentaries on the books of the New Testament. As in his other volumes the author provides his own English translation as the basis for his expositions. One very quickly senses that Hendriksen has spent a lifetime with this book.

Several features of the commentary may well be noted: First, we find a consistently devotional tone throughout. Portions of hymns and poetry are found frequently. Devout exhortation to a life of piety and service accompanies critical and technical material at every point. Dr. Hendriksen's devotion to Christ comes through loud and clear.

Second, a strong and urgent apologetic pervades the commentary. Whether it is the virgin birth, miracles, differences between Matthew and the other synoptists or the resurrection, the author seeks to make it clear that a conservative stance is a reasonable one. Though we clearly recognize the value – yes, the inevitability – of apology, we raise two questions: is it necessary to have this much apologetic in a book that should be commentary, and is it not possible that some of Dr. Hendriksen's answers are somewhat facile? Is it sufficient, for example, to suggest that the differences between Matthew and Mark or Luke arise from the fact that Jesus repeated himself on different occasions and in different places? We must certainly acknowledge the significant role played by the early Church in shaping the material during the oral period. If we acknowledge this in principle (as Hendriksen does on p. 71), then we must work through what this involves in terms of historical study. The gospels convey the story of Jesus, but they tell us almost as much about the early church.

A third feature is, what appears to be, a thorough acquaintance with the Holy Land and its history. It seems that Hendriksen has spent considerable time in the land. Many of the comments could not be derived from secondary sources. For a commentary on any of the synoptic gospels this is a significant contribution. From what has been said it is clear that this commentary has much to offer and will be used by many to enhance preaching and teaching.

Having said this, however, it is necessary to make some comments in another direction. Although the author acknowledges certain contributions of form and historical critics, he seems to proceed without taking into account some of their basic insights – to say nothing of those of Papias early in the second century – regarding the lack of interest on the part of the evangelist in chronology. Thus, according to Hendriksen, the Sermon on the Mount was delivered in the spring of A.D. 28 and is part of the "Great Galilean Ministry" which is unfolded in 4:12 –

15:20 (p. 239). This is followed by "The Retirement Plus Perean Ministries" recounted in 15:21 – 20:34 – retirement being from April to December in A.D. 19, followed by ministry in Perea until April the following year (p. 621). Apart from the problem of the year of the crucifixion, can anyone today question the statement of Papias that Mark (and so the other evangelists) had no interest in the sequence of events? While we may believe the historicity of the material was of supreme importance to the early Church – and continues to be for us today – we have little at stake in the framework in which the material is placed. Dr. Hendriksen is very much aware of the differences in the three synoptics, but he does not allow some fairly obvious implications to surface. Is he not begging the question when he writes, "Is it not more natural to suppose that Jesus repeated himself, as is done by many traveling speakers today?" (p. 35). Again on page 53 (as mentioned above) he indicates that the differences in Matthew, Mark and Luke may be due to different occasions when Jesus performed similar deeds in various places. A much better approach clearly calls for a recognition that the gosples are not only the story of Jesus but, indirectly, the story of the early Church, that is, how the early Church thought of Jesus and how they formed the story of his ministry so as to elicit faith. The gospels preserve valid accounts of the ministry of Jesus, but in a way that served the needs of the Church. Dr. Hendriksen only barely acknowledges the latter point.

This would probably not be so serious if it were confined to the introductory material. But it explains why so much seemingly extraneous historical material at times relegates theological insight into the background. We have, then, a commentary with much devotional insight and encouragement, and consistently reliable historical and geographical data to support the exegesis. But one longs for the theological "plumbing of the depths" which, to this reviewer, Matthew himself sought to reveal.

Robert W. Lyon
Professor of
New Testament Interpretation

The Meditations of Elton Trueblood, edited by Stephen R. Sebert and W. Gordon Ross, New York: Harper and Row, 1975. $5.95.

The thoughtful reader will be impressed almost at once by the care

and discernment with which the readings have been selected. He will also be impressed with the remarkable appropriateness of the Scripture passages chosen to go with the materials.

The work is divided into three parts: (I) *People in Groups,* (II) *The Idea of God,* and (III) *Overcoming the World.* A concluding essay – "Yokefellows: A Movement from the Meditations" – is done by Stephen Sebert.

This book is suggested either for private devotion or group study. Thoughtful and meditative, the book can profit one greatly: the reader will find himself deepened and enriched by devotional study and spiritual application.

Dr. Ross, a professor emeritus at Berea College, and Mr. Sebert, director of the Yokefellows retreat center at Shakertown, Kentucky, have produced this work *gratis*, all proceeds going to the Shakertown center. It is entirely possible the book will go down as a twentieth century devotional classic.

Donald E. Demaray
Professor of Preaching

Bonhoeffer: Worldly Preaching, by Clyde E. Fant, Nashville & New York: Thomas Nelson, 1975. 180 pp. $6.95.

Of the contribution of Dietrich Bonhoeffer to the Christian world, whether affirmative or negative, the discussion rolls on. On the one hand, Bonhoeffer has been appropriated by the secular theologians, by whom ideas which he threw out for discussion were thus somewhat like random stones virtually canonized. From the statements in *Letters From Prison,* secularized structures in theology have been given support. On the other hand, some evangelicals have found assistance as they attempt to "do theology," particularly from his earlier works.

Clyde E. Fant, formerly on the faculty of Southwestern Baptist Theological Seminary in Fort Worth, has concluded as a result of his studies at the University of Tubingen that those who selected such terms from the *Letters* as "Jesus, man for others," "man come of age," and "religionless Christianity," have neglected the major body of Bonhoeffer's writings, particularly those which bear upon the reality and the importance of the Christian Church.

Part I of the volume deals carefully with Bonhoeffer's writings and public pronouncements, noting especially his "secret (arcane) discipline"

and his insistence upon renewed care in the use of "religious" language. The author seeks to explain Bonhoeffer's tendency to back off, almost as a reflex, from the use of the word 'religion' and to justify his use of the term "world come of age." What is not always clear is whether Bonhoeffer is attacking a naive form of Evangelicalism, or whether he has in mind liberal distortions of the Gospel.

Part II is comprised of Bonhoeffer's lectures on preaching at the underground seminary in Finkenwalde. These merit careful reading, and probably are most valuable for the light they throw upon his earlier thought, especially as reflected in the *Ethics.* These lectures appear for the first time in English, and are in reality worth the price of the book. This reviewer feels that further evaluations of Bonhoeffer need to be made, but that Professor Fant's volume makes a worthwhile contribution to the subject.

Harold B. Kuhn
Professor of Philosophy of Religion

Crisis in the Pulpit, by Chevis F. Horne, Grand Rapids: Baker Book House, 1975. 144 pp. $4.95.

Horne, a Baptist pastor, has given us a thoughtful, if sometimes plodding, book on the preacher's task. Thoroughly aware of the crisis of the pulpit, the author tells it like it is. His reading is fairly broad in the field, and he quotes freely. His concerns are at once legitimate and authentically stated.

Chapter seven on power is excellent and should be read with spiritual sensitivity.

Horne writes out of a busy pastorate, and the very flow of the material suggests the struggle of his own soul. That, no doubt, accounts for the fact that some passages are more lively than others. Nonetheless, the thoughtful, careful reader will benefit by this slim volume, and the preacher alert to quotable material will make a solid collection of 4 x 6 file cards.

Donald E. Demaray
Professor of Preaching

A Reader's Greek-English Lexicon of the New Testament and a Begin-

ner's Guide for the Translation of New Testament Greek, by Sakae Kubo, Andrews University Monographs, Volume IV, Grand Rapids: Zondervan Publishing House, 1975. $9.95.

Many students will find this to be a very useful book, especially as they are seeking to develop a facility for reading through the New Testament. The author has put all New Testament words in one of three places: (1) in Appendix I he has listed the 301 words of the New Testament used more than 50 times. This represents something of a minimum vocabulary every student should have if he is to have any confidence in working with the text. (2) Words used 50 times or less, but more than 5 times in a single book are placed in a 'Special Vocabulary' list for each book of the New Testament. For example, in the special Vocabulary for Acts, 123 words are listed, in II Corinthians, 23 words. The student who is working in a particular book can thus be directed to those words which are not frequent enough in the New Testament to be part of the basic vocabulary, but are frequent enough in a given book to merit special attention. (3) All other words – those used less than 50 times in the New Testament and 5 times or less in a particular book – are listed verse by verse right through the New Testament. The student is thus saved much time in looking up words in the New Testament.

As each word is given, its frequency in the New Testament is given and in the case of (2) and (3), the frequency within the given book. With only a little effort one is thereby enabled to note the vocabulary that is special in a given book or for a given author.

Appendix II contains an alphabetical list of irregular verbal forms which may not be easily spotted in the other lists. This is followed by a "Beginner's Guide" which is a very brief, succinct summary of many items having to do with word formation and syntax. Though it is well done, this reviewer would suggest that future printings drop this part of the text which represents 15 percent of the book so that a reduced price will entice more students. One volume cannot do everything and these pages – though useful – are a *potpourri* of the elements of Greek. Sooner or later the student needs to be directed to the grammar.

That suggestion aside, this reviewer believes the book will have an appreciative body of students who are grateful for the fact that much of value has been set in one text.

Robert W. Lyon
Professor of New Testament Interpretation

A Theology of Christian Education, by Lawrence O. Richards, Grand Rapids: Zondervan Publishing House, 1975. 324 pp.

Larry Richards has been regarded by some as the father of an evangelical movement to dump the Sunday school. This image trails after him in spite of his forthright denials and the conspicuous antidotes such as his experimental curriculum development program (funded largely by Standard Publishing Company, Cincinnati) entitled "Sunday-School Plus." In this significant new book he feeds the myth by acknowledging that he is not focusing on "the educational ministry of the church through school-like agencies designed for that task," but has emphasized, instead, "the nonformal rather than the formal educational processes." It was not Larry who said that he longed for the day when he could dance on the grave of the Sunday school; it was Bob Girrard whose Our Heritage Wesleyan Church community in Arizona is now Richards' home base as a practicing layman and leader.

But anyone hung up by old images had better look again at *A Theology of Christian Education.* More than 100 pages lay a theological/Biblical basis for the church and for educational ministry through the church. Then more than 150 pages explore ways of implementing Christian education in the local church: building the Body, childhood education, and adult education comprising the major divisions. I applaud Larry's commitment to Scripture as a baseline from which to infer our concept of the church and of ministry. A "Dallas" graduate who is now at least by label a Wesleyan, he moves among us in the Asbury community as a facilitator and sometimes a troubler; each visit to our campus leaves in its wake a sense of appreciation that Larry is on the front edge of new (but radically Old and New Testamentish) concepts about ministry, the church, and education. (And if you ever publish a 300 page book without an index, Larry, I promise to boycott its sale and to picket against your publisher who had the audacity to put "Notes" at the top of eleven pages where your index belonged!)

Don M. Joy
Associate Professor of Christian Education

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Under the auspices of B. L. Fisher Library, First Fruits Press is an online publishing arm of Asbury Theological Seminary. The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. First Fruits publishes in five distinct areas: heritage materials, academic books, papers, books, and journals.

In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

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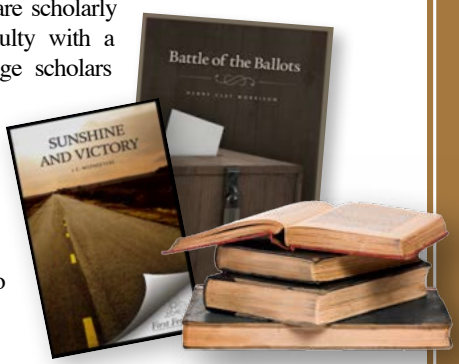

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